

## TỰ HỌC PALI QUA 11 BÀI KINH HỘ TRÌ PARITTA

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❶ Tụng ngày Chủ Nhật <https://archive.org/details/hocpaliquakinhhotriparitta>

❷ Tụng ngày Thứ Hai

<https://archive.org/details/hocpaliquakinhhotriparitta2>

❸ Tụng ngày Thứ Ba

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❺ Tụng ngày Thứ Năm

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❻ Tụng ngày Thứ Sáu

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❼ Tụng ngày Thứ Bảy

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11 Bài kinh Hộ Trì Paritta Pali sẽ được lần lượt phân tích từ ngữ và ý nghĩa câu dựa theo cuốn: "Kinh Hộ Trì - Phân tích từ ngữ Pali" soạn dịch bởi Tỳ Khưu Đức Hiền, NXB Tôn giáo 2011.

<https://issuu.com/phatphapnguyenthuy/docs/parittapali>

## MƯỜI MỘT MAHA PARITTA SUTTA

Những bài kệ bảo hộ của Đạo Phật trong phương thức truyền miệng được gọi là Gatha (Kệ) hay Mantra (chú), sự tụng niệm mantra được tin rằng sẽ đem lại kết quả mong muốn nhờ phát triển sự bảo hộ hiệu quả hoặc bằng cách thúc bách sự trợ giúp của các thánh thần siêu nhân.

Các Paritta hay Rakkhana là những bài nguyện nguyện thủy cầu sự thịnh vượng, an lành và hạnh phúc của tín đồ Phật giáo ở Miến Điện, nhưng dần dần các Paritta Gatha trở thành thần chú của Phật giáo.

Paritta là một thuật ngữ kỹ thuật bắt nguồn từ gốc TA - (RAKKHATTI) có nghĩa là sự cứu hộ, bảo vệ hay canh chừng; với tiếp đầu ngữ PARI - toàn khắp (SAMANTATO), có nghĩa từ mọi hướng. Do đó, các Paritta có thể được diễn giải là những chú bảo hộ của Phật giáo hoặc Mantra Raksha của Phật giáo.

MAHA có nghĩa là lớn, cao, vĩ đại, hùng mạnh, và dồi dào. Do đó tuyển tập vĩ đại gồm những thần chú Phật giáo ở Miến Điện thường được gọi là MAHA PARITTA SUTTA (Đại hộ trì kinh).

Trong các loại Kinh bảo hộ, quan trọng nhất là tuyển tập mười một Hộ Trì Kinh (Paritta Sutta). Những Paritta Sutta này được tụng niệm một mình hoặc tập thể nhiều người. Một số hoặc tất cả những Kinh (sutta) này được tụng niệm như một phần của những nguyện cầu thông thường của Phật tử, nhằm chống lại những hiểm nguy và tai họa, dù chúng tự nhiên hay siêu nhiên. Phòng tránh những biến cố không hay đang diễn ra và vô hiệu hoá các rủi ro từng xảy ra là hai mục đích chính của việc tụng niệm trong những dịp đặc biệt.

Một điều quan trọng cần phải lưu ý là mỗi Paritta Sutta có một chức năng đặc trưng, mặc dù bất cứ paritta nào cũng có thể được tụng niệm như một biện pháp bảo hộ thông thường. Do đó, ví dụ như Angulimala paritta được tụng trong trường hợp sinh khó; Khandha paritta để phòng việc rắn cắn và nhiễm độc; Vatta paritta nhằm dập tắt ngọn lửa hung dữ; Mora paritta nhằm giải thoát một người khỏi ngục tù; Bojjhanga paritta nhằm chữa trị các bệnh nhân bị bệnh nguy kịch vv..

Tất cả mười một Paritta Sutta được quy định trong chương trình tu học Truyền thống Miến Điện và những học giả trẻ, những người mới nhập đạo, người mới tu và những người trợ lễ (Kyaungtha, Pothudaw, Koyin và Upazin) được rèn luyện để ghi nhớ chúng một cách trực tiếp từ nguyên bản Pali. Tất cả những bản văn này được chuyển dịch sang ngôn ngữ bản địa Miến Điện, và mỗi người Miến Điện trưởng thành được coi như đã hiểu tất cả hoặc một số Kinh này khi các nhà tu lớn tuổi tụng niệm chúng bằng tiếng Pali nhân danh những gia chủ trong các buổi lễ của làng. Những thực hành tôn giáo này vẫn còn hợp thời trong xã hội Phật giáo Miến Điện hiện nay.

Các Phật tử Miến Điện tỏ lòng tôn kính mười một Mahaparitta Sutta này y như họ tôn kính Tam Tạng Kinh (Tipitaka Pali). Mặc dù sau này có nhiều sự dẫn giải và thêm thắt trong việc soạn thảo Paritta bởi những bậc hiền triết uyên bác thời xưa, tất cả những Sutta này đều chủ yếu được đặt nền trên những kinh điển.

□ Kinh Hạnh Phúc (Mangala sutta) đặt nền trên Tiểu bộ tập ( Khudda-kapatha) và các bản văn Kinh tập (Sutta- nipata) trong Tiểu bộ kinh ( Khuddaka nikaya).

□ Kinh Châu Báu (Ratana sutta) đặt nền trên Tiểu Bộ Tập ( Khudda- kapatha) và bản văn Kinh Tập (Sutta- nipata) trong Tiểu bộ kinh.

□ Kinh Từ Bi (Metta sutta) đặt nền trên Tiểu Bộ Tập và bản văn Kinh Tập trong Tiểu Bộ Kinh.

□ Kinh Ngũ Uẩn (Khandha sutta) được dựa trên Tiểu phẩm thuộc Luật Tạng (Vinaya pitaka Culavagga), những bản văn Bốn sanh truyện (Jataka) và TăngChi Bộ Kinh (Anguttaranikaya).

□ Khổng Tước Kinh (Mora sutta) dựa trên Bốn sanh truyện trong Tiểu Bộ Kinh.

□ Luân Hồi Kinh (Vatta sutta) dựa trên Bốn sanh truyện và sở Hành Tạng (Cariyapitaka) trong Tiểu Bộ Kinh.

□ Kinh Ngọn Cờ (Dhajagga sutta) dựa trên Tương Ưng Bộ Kinh (Samyutta nikaya), bản văn Tương Ưng Sakka (Sakka Samyutha).

□ Kinh Atanatiya sutta dựa trên bản văn Pathikavagga thuộc Trường Bộ Kinh (Digha- nikaya- Pathikavagga) và bản văn Kinh Pháp Cú trong Tiểu Bộ Kinh.

□ Angulimala sutta, Vô Nãi Kinh dựa trên bản văn Majjhimapannasa trong Trung Bộ Kinh (Majjhima nikaya- Majjhimapannasa).

10. Kinh Thất Giác Chi (Bojjhanga sutta) dựa trên bản Tương Ưng Kinh - Đại Phẩm (Samyutha nikaya - Mahavagga Samyutta).

11. Kinh buổi sáng tốt lành (Pubbanha sutta) dựa trên Tiểu Bộ Tập (Khuddaka patha), bản văn kinh tập (Sutta- nipata) trong các bản Tiểu Bộ Kinh (Khuddaka nikaya) và Tăng Chi Bộ Kinh (Anguttara nikaya).

[Trích Cẩm Nang tụng niệm của Phật tử Miến Điện]

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TỤNG NGÀY CHỦ NHẬT

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❶ PARITTA- PARIKAMMA – Preliminary of Paritta

1. Samantā cakkavāḷesu, Atrāgacchantu devatā, Saddhammaṃ Munirājassa, Suṇantu sagga-mokkha-dam̐.

Let the deities in every universe around come to this place. Let them listen to the excellent Dhamma of the King of Sages that gives (rebirth in) celestial realms and liberation (from saṃsāra).

2. Dhammassavana-kālo ayaṃ bhaddantā! (3 times)

Oh Happy Ones! This is the time for listening to the Dhamma. (3 times)

3. Namō Tassa Bhagavato Arahato Sammāsambuddhassa. (3 times)

Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One. (3 times)

4. Ye santā santa-cittā, tisaraṇa-saraṇā, ettha lokantare vā,  
Bhummābhummā ca devā, guṇagaṇagahaṇa-byāvaṭṭā sabbakālaṃ, Ete  
āyantu devā, vara-kanaka-maye, Merurāje vasanto, Santo santosa-hetuṃ,  
Munivara-vacanaṃ, sotumaggaṃ samaggā.

Those deities who live on the earth, and who live in the skies, in this universe and in other universes, who are good-hearted and whose minds are peaceful, who have the Three Refuges (Buddha, Dhamma and Sangha) as refuge, and who always make effort to gain a multitude of qualities the King of deities who lives at the top of Mount Meru which is made of gold, and who is a gentle person; let all these deities come to listen to the words of the Excellent Sage, which are the best and are a source of happiness.

5. Sabbesu cakkavāḷesu, Yakkhā devā ca brahmnano, Yaṃ amhehi kataṃ puññaṃ, Sabba-sampatti-sādhakaṃ.

Let all Yakkhas, Deities and Brahmas in all

6. Sabbe taṃ anumoditvā, Samaggā Sāsane ratā, Pamāda-rahitā hontu, Ārakkhāsu visesato

universes rejoice at the merit done by us which brings about prosperity. Let them especially be in unison and devoted to the Sasana (the Dispensation of the Buddha), and not be heedless in protecting the world.

7. Sāsanassa ca lokassa, Vuḍḍhī bhavatu sabbadā, Sāsanam pi ca lokaṃ ca, Devā rakkhantu sabbadā.

At all times may there be growth of the Sasana and the world. May the deities always protect the Sasana and the world.

8. Saddhiṃ hontu sukhī sabbe, Parivārehi attano, Anīgha sumanā hontu, aha sabbehi ñatibhi.

May all beings together with their relatives be in comfort, free from suffering and happy.

9. Rājato vā corato vā manussato vā amanussato vā aggito vā udakato vā pisācato vā khāṇukato vā kaṇṭakato v nakkhattato vā janapada-roгато vā asaddhammato vā asandiṭṭhito vā asappurisato vā caṇḍa-hatthi-assa-miga-goṇa-kukkura-ahi-vicchika-maṇisappa-dīpiaccha-taraccha-sūkara-mahiṃsa-yakkha-rakkhasādīhi nānābhayato vā, nānārogato vā nānā-upaddavato vā arakkhaṃ gaṇhantu.

Let them protect the beings from the bad kings, thieves, human beings, non-human beings, fire, water, ghosts, tree stumps, thorns, constellations, epidemics, false teachings, false views, bad people, from wild elephants, horses, deer, oxen, dogs, snakes, scorpions, water snakes, leopards, bears, hyenas, boars, buffaloes, Yakkhas, Rakkhasas, and from various dangers and diseases and calamities

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## MAṄGALA SUTTA

10. Yaṃ mangalaṃ dvādasahi, Cintayim̐su sadevakā, Soṭṭhānaṃ  
nādhigacchanti, Aṭṭhattim̐sañ ca Maṅgalaṃ.

Men, together with deities, tried to find out for twelve years what blessing was. But they could not find out the blessings which number thirty eight, that are the cause of happiness.

11. Desitaṃ Devadevena, Sabbapāpavināsaṃ , Sabbalokahitattḥāya,  
Maṅgalaṃ taṃ bhaṇāma he.

Oh, Good People! Let us recite those blessings which were taught by the Deity of the Deities (the Buddha) for the benefit of beings and which destroy all evil.

12. Evaṃ me sutāṃ. Ekaṃ samayaṃ Bhagavā Sāvattḥiyaṃ viharati Jetavane  
Anāthapiṇḍikassa ārāme. Atha kho aññatarā devata abhikkantāya rattiya  
abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā , yena Bhagavā  
tenupasaṅkami ; upasaṅkamitvā Bhagavantaṃ abhivadetva eka-mantaṃ  
aṭṭhāsi; eka-mantam ṭhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi:

Thus have I heard. At one time the Blessed One was dwelling at the monastery of Anāthapiṇḍika in Jeta's Grove near the city of Sāvattī. Then a certain deity in the late hours of the night with surpassing splendor, having illuminated the entire Jeta's Grove, came to the Blessed One. Drawing near, the deity respectfully paid homage to the Blessed One, and stood at a suitable place; standing there, the deity addressed the Blessed One in verse:

13. “Bahū devā manussā ca, Maṅgalāni acintayum, Ākaṅkhamānā sotthānaṃ, Brūhi maṅgala-muttamaṃ.”

“Many deities and men, desiring what is good, have pondered upon just what blessings were. Please tell me what the highest blessing is.”

14. “Asevanā ca bālānaṃ, Paṇḍitanaṃ ca sevana, Pūjā ca pūjaneyyānaṃ , Etaṃ maṅgala-muttamaṃ.”

“Not to associate with fools, to associate with the wise and to honor those who are worthy of honor. This is the highest blessing.”

15. Patirūpadesavāso ca, Pubbe ca katapuññatā, Attasammāpaṇidhi ca, Etaṃ maṅgala-muttamaṃ.

To live in a suitable place, to have done meritorious deeds in the past, and to keep one's mind and body in a proper way. This is the highest blessing.

16. Bāhusaccaṃ ca sippaṃ ca, Vinayo ca susikkhito, Subhāsītā ca yā vācā, Etaṃ maṅgala-muttamaṃ.



To have much learning, to be skilled in crafts, to be well-trained in moral conduct and to have speech that is well-spoken. This is the highest blessing.

17. Mātāpitu-upaṭṭhānaṃ, Puttadārassa saṅgaho, Anākulā ca kammantā, Etaṃ maṅgala-muttamaṃ.

Caring for one's mother and father, supporting one's spouse and children and having work that causes no confusion. This is the highest blessing.

18. Dānaṃ ca dhammacariyā ca, Ñātakānaṃ ca saṅgaho, Anavajjāni kammāni, Etaṃ maṅgala-muttamaṃ.

Giving, practice of what is good, support of one's relative and blameless actions. This is the highest blessing.

19. Āratī viratī pāpā, Majjapānā ca saṃyamo, Appamādo ca dhammesu, Etaṃ maṅgala-muttamaṃ.

Abstention from evil in mind, abstention from evil in body and speech, abstention from intoxicants and non-negligence in meritorious acts. This is the highest blessing.

20. Gāravo ca nivāto ca, Santuṭṭhi ca kataññutā, Kālena Dhammassavanaṃ, Etaṃ maṅgala-muttamaṃ.

Respectfulness, humbleness, contentment, gratitude and listening to the Dhamma on suitable occasions. This is the highest blessing .

21. Khantī ca sovacassatā, Samaṇānañ ca dassanaṃ, Kālena  
Dhammasākacchā, Etaṃ maṅgala-muttamaṃ.

Patience, obedience, meeting those who have calmed the mental defilements and discussing the Dhamma on suitable occasions. This is the highest blessing.

22. Tapo ca brahmacariyañ ca, Ariyasaccāna dassanaṃ, Nibbāna-  
sacchikiriyā ca, Etaṃ maṅgala-muttamaṃ.

Practice that consumes evil states, a noble life, seeing the Noble Truths, and realization of Nibbana. This is the highest blessing.

23. Phuṭṭhassa lokadhammehi, Cittam yassa na kampati, Asokaṃ virajaṃ  
khemaṃ, Etaṃ maṅgala-muttamaṃ.

The mind of a person (an Arahant) who is confronted with worldly conditions does not flutter, is sorrowless, stainless and secure. This is the highest blessing.

24. Etādisāni katvāna, Sabbattha maparājitā, Sabbattha sotthiṃ gacchanti,  
Taṃ tesaṃ maṅgala-muttamaṃ.

Having fulfilled such things as these, beings are invincible everywhere and gain happiness everywhere. That is the highest blessing for them.

Maṅgala-suttaṃ Niṭṭhitaṃ.

End of Maṅgala Sutta.

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TỤNG NGÀY THỨ HAI  
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## ❷ RATANA SUTTA

25. Paṇidhānato paṭṭhāya Tathāgatassa dasa pāramiyo dasa upapāramiyo dasa paramattha-pāramiyo ti samattim̐sa paramiyo, pañca mahāpariccāge, lokatthacariyaṃ ñātatthacariyaṃ Buddhatthacariyaṃ ti tisso cariyāyo, pacchimabhavē gabbhavokkantiṃ, jatiṃ, abhinikkhamanaṃ, padhānacariyaṃ, Bodhipallaṅke Māravijayaṃ, Sabbaññu-taññaṇappaṭivedhaṃ, Dhammacakkap- pavattanaṃ, nava lokuttaradhamme ti sabbe pime Buddhaguṇe āvajjetvā Vesāliya tīsu pākārantaresu tiyāmarattiṃ Parittaṃ karonto Āyasmā Ānandatthero viya kāruṇṇacittaṃ upaṭṭhapetvā,

Having mind infused with compassion like the Venerable Ānanda, who did protective chanting all through the three watches of the night, walking along the path between the three walls that surrounded the city of Vesālī, reflecting upon all these attributes of the Buddha: from the time the Buddha-to-be made the aspiration for Buddhahood, His practice of the thirty pāramīs comprising the ten pāramīs (perfections), the ten upapāramīs (the middle grade perfections) and the ten paramatthapāramīs (the highest grade perfections) the five great givings, the three great practices comprising practice for the world, practice for His relatives and practice for Buddhahood, and in His last birth, taking conception in His mother's womb, His birth, renunciation, the practice of asceticism, victory over Māra when He was seated on the throne under the Bodhi tree, gaining of Omniscience, turning of the Wheel of Dhamma (delivering of the First Sermon), and the nine Supramundane Dhammas,

26. Koṭīsatasaḥsasesu, Cakkavāḷesu devatā, Yassāṇaṃ paṭiggaṇhanti, Yaṃ ca Vesāliyā pure,

Let us recite, oh good people, that Paritta whose

27. Rogāmanussa-dubbhikkha Sambhūtaṃ tividhaṃ bhayaṃ, Khippa-mantaradhāpesi, Parittaṃ taṃ bhaṇāma he.

authority is accepted by the deities in the thousand billion universes, and which quickly causes to disappear the three dangers resulting from disease, non-human beings and famine in the city of Vesālī.

28. Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe, Sabbeva bhūtā sumanā bhavantu, Atho pi sakkacca Suṇantu bhāsitaṃ.

Whatsoever beings are here assembled, whether terrestrial or celestial, may these beings be happy; moreover may they attentively listen to my words.

29. Tasmā hi bhūtā nisāmetha sabbe, Mettaṃ karotha mānusiya pajāya, Divā ca ratto ca haranti ye balaṃ, Tasmā hi ne rakkhatha appamattā.

Therefore, oh deities, let all listen! Have love for human beings. Day and night they bring offerings to you. Therefore guard them diligently.

30. Yaṃ kiñci vittaṃ idha vā huraṃ vā, Saggesu vā yam ratanaṃ paṇītaṃ, Na no samaṃ atthi Tathāgatenā, Idam pi Buddhē ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.

Whatever treasure there be either here or in the world beyond, or whatever precious jewel is in the world of the deities, there is none equal to the

Accomplished One. In the Buddha is this precious jewel. By this truth, may there be happiness.

31. Khayaṃ virāgaṃ amataṃ paṇītaṃ Yadajjhagā Sakyamunīsamāhito, Na tena Dhammena samatthi kiñci; Idam pi Dhamme ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.

The serene Sage of the Sakyas realized the Dhamma (Nibbāna) which is the cessation of defilements, which is free from passion and which is deathless and supreme. There is nothing equal to this Dhamma. Also in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

32. Yaṃ Buddhasettṭho parivaṇṇayīsuciṃ , Samādhī-mānantarikañña-mahu, Samādhinā tena samo na vijjati; Idam pi Dhamme ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.

The supreme Buddha praised the pure concentration (that accompanies Path consciousness) and the Buddhas described it as giving result immediately. There is nothing equal to that concentration. Also in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

33. Ye puggalā aṭṭha sataṃ pasatthā, Cattāri etāni yugāni honti, Te dakkhiṇeyyā Sugatassa sāvakā, Etesu dinnāni mahapphalāni; Idam pi Saṃghe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.

The eight individuals praised by the virtuous constitute four pairs; they are the disciples of the Buddha and are worthy of offerings; gifts made to them yield abundant fruit. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

34. Ye suppayuttā manasā daḥhena, Nikkāmino Gotama-sāsanamhi , Te pattipattā amataṃ vigayha, Laddhā mudhā nibbutiṃ bhuñjamānā; Idam pi Saṃghe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.

With a steadfast mind, applying themselves thoroughly in the Dispensation of Gotama, they got out of passions; they have attained that which should be attained. Plunging into the Deathless, they enjoy the peace that is won without expense. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

35. Yathindakhīlo pathavissito siyā, Catubbhi vātehi asampakampiyo, Tathūpamaṃ sappurisaṃ vadāmi, Yo Ariyasaccāni avecca passati; Idam pi Saṃghe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.

Just as a firm post sunk in the earth cannot be shaken by the four winds (winds from four directions), so, I declare, is a righteous person who thoroughly perceives the Noble Truths. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

36. Ye Ariyasaccāni vibhāvayanti , Gambhīrapaññaṇena sudesitāni, Kiñcāpi te honti bhusaṃ pamattā, Na te bhavaṃ aṭṭhama-mādiyanti; Idam pi Saṃghe ratanaṃ paṇītaṃ , Etena saccena suvatthi hotu.

However exceedingly heedless they may be, those who have comprehended the Noble Truths well taught by Him of deep wisdom, do not take an eighth rebirth. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

37. Sahāvassa dassanasampadāya, Tayassu dhammā jahitā bhavanti: Sakkāyadiṭṭhivicikchitaṃ ca, Sīlabbataṃ vā pi yadatthi kiñci;

With the attainment of the First Path, the three states, namely, self-illusion, doubt and belief in wrong habits and practices (as a way to purification), are abandoned in him. Also he abandons some other defilements.

38. Catūhapāyehi ca vip̐pamutto, Chaccābhiṭṭhānāni abhabba kātuṃ ; Idam pi Saṃghe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.

He is totally free from (rebirth in) the four woeful states and is incapable of committing the six major wrong doings. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

39. Kiñcapi so kamma karoti pāpakaṃ, Kāyena vācā uda cetasā vā, Abhabba so tassa paṭicchadāya, Abhabbatā diṭṭhapadassa vuttā; Idam pi Saṃghe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.

Although he may do an evil deed, whether by body, or by word or by thought, he is incapable of hiding it. The Buddha has declared this fact that such a person who has seen Nibbāna with Path Consciousness is not capable of hiding his wrong-doings. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

40. Vanappagumbe yatha phussitagge, Gimhāna māse paṭhamasmiṃ gimhe, Tathūpamaṃ Dhammavaraṃ adesayi, Nibbānagārniṃ paramaṃhitāya; Idam pi Buddhhe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.

Graceful as the woodland grove with blossoming treetops in the first month of summers the sublime doctrine that leads to Nibbāna. Such a Dhamma the Buddha taught for the highest good of beings. Also in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

41. Varo Varaññū Varado Varāharo, Anuttaro Dhammavaram̐ adesayi; Idam pi Buddhhe ratanam̐ paṇītam̐, Etena saccena suvatthi hotu.

The Unsurpassed Excellent One (i.e., the Buddha), the knower of the excellent, the bestower of the excellent, the bringer of the excellent, has taught the excellent doctrine. Also in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

42. Khīṇam̐ purāṇam̐ nava natthi-sambhavam̐, Virattacittāyatike bhavasrniṃ, Te khīṇabījā avirūḥichandā, Nibbanti dhīrā yathāyam̐ padīpo; Idam pi Saṃghe ratanam̐ paṇītam̐, Etena saccena suvatthi hotu.

Their past kamma is exhausted; there is no arising of fresh kamma; their minds are not attached to a future birth; they have extinguished the seed of becoming; their desire for becoming does not grow. These wise ones go out even as this lamp burns out. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

43. Yānīdha bhūtam̐ samagatam̐, Bhummam̐ va yam̐ va antalikkhe, Tathagatam̐ devamanussapūjitam̐, Buddham̐ namassama suvatthi hotu.

Whatsoever beings are here assembled, whether terrestrial or celestial, all of us pay homage to the accomplished Buddha honored by gods and humans. May there be happiness.

44. Yānīdha bhūtāni samāgatāni , Bhummāni vā yāni va antalikkhe, Tathāgatam̐ devamanussapūjitam̐ , Dhammam̐ namassāma suvatthi hotu.

Whatsoever beings are here assembled, whether terrestrial or celestial, all of us pay homage to the accomplished Dhamma honored by gods and humans. May there be happiness.



45. Yānīdha bhūtani samāgatāni, Bhummāni vā yāni va antalikkhe,  
Tathagataṃ devamanussapūjitaṃ , Saṃghaṃ namassāma suvatthi hotu.

Whatsoever beings are here assembled, whether terrestrial or celestial, all of us pay homage to the accomplished Saṃgha honored by gods and humans. May there be happiness.

Ratana-suttaṃ Niṭṭhitaṃ

End of Ratana Sutta

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TỤNG NGÀY THỨ BA

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## ❸ METTA SUTTA

46. Yassānubhāvato yakkhā, Neva dassenti bhīsaṇaṃ; Yamhi  
cevēnuyuñjanto, Rattindiva-matandito.

By the power of this Sutta, the Yakkhas do not show fearful visions, and a person who makes effort regarding this Sutta day and night (by reciting and practicing),

47. Sukhaṃ supati sutto ca, Pāpaṃ kiñci na passati; Evamādiguṇūpetam,  
Parittaṃ taṃ bhaṇāma he.

sleeps comfortably, and when he is asleep, he does not have bad dreams. Oh good people! Let us recite this protective Sutta which is endowed with these qualities and others as well.

48. Karaṇīya-matthakusalena, Yaṃ ta santaṃ padaṃ abhisamecca, Sakko ujū ca suhujū ca, Suvaco cassa mudu anātimānī.

He who wants to dwell penetrating the state of calm (Nibbāna) and who is skilled in his good, should practice the three kinds of training. He should be able, upright, very upright, obedient, gentle, and not conceited.

49. Santussako ca subhāro ca, Appakicco ca sallaḥkavutti , Santindriyo ca nipako ca, Appagabbho kulesvananugiddho.

He should be contented, easy to take care of, have few activities, have light living (have few possessions), and be controlled in his senses; he should be wise and not impudent and not be greedily attached to the families (devotees).

50. Na ca khudda-mācare kiñci, Yena viññū pare upavadeyyum. Sukhino vā khemino hontu, Sabbasattā bhavantu sukhittā.

He should not commit any slight wrong, by doing which he might be censured by wise men. May all beings be happy and safe. May their hearts be happy.

51. Ye keci paṇabhūtatthi, Tasā vā thāvarā vanavasesā, Dīghā vā ye va mahantā, Majjhimā rassakā aṇukathulā.

Whatsoever living beings there be, feeble or strong, long or big or medium or short, small or fat (round),

52. Diṭṭhā vā ye va adiaṭṭhā, Ye va dūre vasanti avidūre, Bhūtā va sambhavesīva, Sabbasattā bhavantu sukhittā.

seen or unseen, those dwelling far or near, those who have been born and those who are yet to be born - may all beings without exception be happy.

53. Na paro paraṃ nikubbetha, Nātimaññaṃ katthaci na kañci, Byārosanā paṭighasañña, Nāñña-maññaṃ dukkha-miccheyya.

Let none deceive another or despise any person in any place. Let him not wish any harm to another with insult or ill will.

54. Mātā yathā niyaṃ putta-, Māyusā ekaputta-manurakkhe, Evam pi sabbabhūtesu, Mānasam bhāvaye aparimāṇam.

Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless heart toward all beings.

55. Mettaṃ ca sabbalokasmi, Mānasam bhāvaye aparimāṇam, Uddham adho ca tiriyaṃ ca, Asambādham avera-masapattam.

Let his thoughts of boundless love pervade the whole world-above, below and across; making them unrestricted, free of hate and free of enmity.

56. Tiṭṭham caraṃ nisinno va, Sayāno yāvatāssa vitamiddho, Etaṃ satim adhiṭṭheyya, Brahma-metaṃ vihāra-midha māhu.

Whether he is standing, walking, sitting or lying down, as long as he is awake he should develop this mindfulness in loving kindness. This is the Noble Living here (in the Dispensation of the Buddha), they say.

57. Diṭṭhiñ ca anupaggamma, Sīlavā dassanena sampanno, Kāmesu vineyya gedhañ, Na hi jātu ggabbhaseyya puna reti.

Not approaching (taking) wrong views, being virtuous and endowed with Vision (the First Path Knowledge), and discarding attachment to sensual objects, he definitely does not come again to lying in a (mother's) womb.

Metta-suttañ Nitthitañ

End of Metta Sutta

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TỤNG NGÀY THỨ TƯ

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#### ④ KHANDHA SUTTA

58. Sabbāsīvisajātīnañ, Dibbamantdgadhañ viya, Yañ nāseti visañ ghorañ, Sesañ cāpi parissayañ.

Oh good people! Let us recite this protective

59. Ānākkhettamhi sabbattha, Sabbadā sabbapāṇinaṃ, Sabbaso pi nivāreti,  
Parittaṃ taṃbhalama he.

Sutta which, like the medicine of a divine mantra, destroys the terrible  
venom of all poisonous creatures and thoroughly destroys all other dangers  
to all beings in all places at all times within the sphere of Authority (of the  
Paritta).

60. Virūpakkhehi me mettaṃ, Mettaṃ Erāpathehi me, Chabyāputtehi me  
mettaṃ, Mettaṃ Kaṇhāgotamakehi ca.

May there be love between me and the Virūpakkhas. May there be love  
between me and the Erāpathas. May there be love between me and the  
Chabyāputtas. May there be love between me and the Kaṇhāgotamakas.

61. Apādakehi me mettaṃ, Mettaṃ dvipādakehi me. Catuppadehi me  
mettaṃ, Mettaṃ bahuppadehi me.

May there be love between me and creatures without feet. May there be love  
between me and creatures with two feet. May there be love between me and  
creatures with four feet. May there be love between me and creatures with  
many feet.

62. Māmaṃ apādako hiṃsi, Ma maṃ hiṃsi dvipādako, Mā maṃ catuppado  
hiṃsi, Mā maṃ hiṃsi bahuppado.

May creatures without feet not harm me. May creatures with two feet not  
harm me. May creatures with four feet not harm me. May creatures with  
many feet not harm me.

63. Sabbe sattā sabbe pāṇā, Sabbe bhūtā ca kevalā, Sabbe bhadṛāni  
passantu, Mā kañci pāpa-magamā.

All creatures, all beings that breathe, and all beings that have been born,  
may they all without exception see what is good. May not any evil (suffering)  
come to any being.

64. Appamāṇo Buddho, appamāṇo Dhammo, Appamāṇo Saṃgho,  
pamāṇavantāni sarīsapāni, Ahi vicchikā satapadā, uṇṇanābhī sarabhi mūsikā.

Immeasurable is the Buddha, immeasurable is the Dhamma, immeasurable  
is the Saṃgha. Limited are creeping things: snakes, scorpions, centipedes,  
spiders, lizards, mice.

65. Katā me rakkhā, kataṃ me parittaṃ, Paṭikkamantu bhūtāni, Sohaṃ  
namo Bhagavato, Namō sattannaṃ Sammāsambuddhanaṃ.

A protection has been made by me, a safeguard has been made by me. Let  
all the creatures withdraw. I pay homage to the Buddha I pay homage to the  
seven Fully Enlightened Ones.

Khandha-suttaṃ Niṭṭhitaṃ.

End of Khandha Sutta.

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❶ MORA SUTTA

66. Pūrentam bodhisambhāre, Nibbattaṃ morayoniyāṃ, Yena  
saṃvihitārakkhaṃ, Mahāsattaṃ vanecarā,

Although they tried for a long time, the hunters

67. Cirassaṃ vāyamantā pi, Neva sakkhiṃsu gaṇhituṃ; "Brahmamantan" ti  
akkhātaṃ, Parittaṃ taṃ bhaṇāma he.

could not catch the Great Being, who was reborn as a peacock while fulfilling  
the necessary perfections for Buddhahood and who made protection by this  
Paritta. Oh good people! Let us recite this protective Sutta which is described  
as a divine mantra.

68. Udetayaṃ cakkhumā ekarājā, Harissavaṇṇo pathavippabhāso; Taṃ taṃ  
namassāmi harissavaṇṇaṃ pathavippabhāsaṃ, Tayājja guttā viharemu  
divasaṃ.

This sun which gives eyes to the creatures to see, which is the supreme king,  
which is gold in color and which shines all over the earth, rises. I pay respect  
to that sun, which is gold in color and which shines all over the earth. Being  
protected by you, we will live safely the whole day.

69. Ye Brāhmaṇa vedagū sabbadhamme, Te me namo, te ca maṃ  
pālayantu; Namatthu Buddhāmaṃ namatthu bodhiyā, Namō vimuttānaṃ  
namo vimuttiyā. Imaṃ so parittaṃ katvā moro carati esanā.

I pay homage to those Buddhas who have understood all Dhammas. And  
may they protect me. Let there be homage to the Buddhas, let there be  
homage to Enlightenment, let there be homage to those who have become  
free. Let there be homage to the five kinds of deliverance. That peacock  
made this protection and then went foraging about for food.

70. Apetayaṃ cakkhumā ekaṛājā, Harissavaṇṇo pathavippabhāso; Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ. Tayājja guttā viharemu rattim.

This sun which gives eyes to the creatures to see which is the supreme king, which is gold in color and which shines all over the earth, sets. I pay respect to that sun, which is gold in color and which shines all over the earth. Being protected by you, we will live safely the whole night.

71. Ye Brahmaṇā vedagū sabbadhamme, Te me namo, te ca maṃ palayantu; Namatthu Buddhāmaṃ namatthu bodhiyā, Namō vimuttānaṃ namo vimuttiyā. Imaṃ so parittaṃ katvā moro vāsamakappayī.

I pay homage to those Buddhas who have understood all Dhammas. And may they protect me. Let there be homage to the Buddhas, let there be homage to Enlightenment, let there be homage to those who have become free. Let there be homage to the five kinds of deliverance. That peacock made this protection and then went to sleep.

Mora-suttaṃ Niṭṭhitaṃ

End of Mora Sutta

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## ❷ VATTA SUTTA

72. Pūrentaṃ bodhisambhare, Nibbattaṃ vattajatiyaṃ, Yassa tejena davaggi, Mahasattaṃ vivajjayī.



Oh good people! Let us recite this protective

73. Therassa Sāriputtassa, Lokanāthena bhāsitam, Kappaṭṭhāyim mahātejam, Parittam tam bhaṇāma he.

Sutta by the power of which the forest fire avoided the Great Being who was reborn as a quail while fulfilling the perfections for Buddhahood, and which was delivered by the Lord of the World to the Venerable Sāriputta, and which lasts for the entire world cycle and which has great power.

74. Atthi loke sīlaguṇo, Saccam soceyyanuddā, Tena saccena kāhāmi, Sacca-kiriya-muttamam.

There are in the world the qualities of morality truthfulness, purity, loving kindness and compassion. By that saying of Truth, I will make an excellent asseveration.

75. Āvajjetvā Dhammabalam, Saritvā pubbake jine, Saccabala-mavassāya, Sacca-kiriya-makāsaham.

Having reflected upon the power of the Dhamma and having remembered the Victorious Ones of old, I made an asseveration relying on the power of truthfulness:

76. Santi pakkā apatanā, Santi pādā avañcanā, Mātāpitā ca nikkhantā, Jātaveda paṭikkama.

"I have wings, but I cannot fly. I have feet, but I cannot walk. My mother and my father have left me.

77. Saha sacce kate mayhaṃ, Mahāpajjalito sikhī, Vajjesi soḷasakarīsāni,  
Udakaṃ patvā yathā sikhī. Saccena me samo natthi, Esā me Sacca-pāramī.

Oh forest fire! Go back (stop)!" As soon as I have made this asseveration, the great flames of the fire avoided me from sixteen karīsas, like a fire coming to the water. There is nothing equal to my truthfulness. This is my Perfection of Truthfulness.

End of Vatta Sutta

Vatta-suttaṃ Nitthitaṃ

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TỤNG NGÀY THỨ NĂM  
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## ❶ DHAJAGGA SUTTA

78. Yassānussaraṇenāpi, Antalikkhe pi pāṇino, Patiṭṭha-madhi gacchanti,  
Bhūmiyaṃ viya sabbathā,

Oh good people! Let us recite that protective

79. Sabbupaddavajālamhā, Yakkhacorādisambhavā, Gaṇanā na ca  
muttānaṃ. Parittaṃ taṃ bhaṇāma he.

Sutta by just remembering which beings gain a foothold in the skies in all ways even as they have a foothold on the earth and by the power of which there is no number of beings that have gotten free from calamities caused by yakkhas, thieves, etc.

80. Evaṃ me sutāṃ. Ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

Thus have I heard. At one time the Blessed One was dwelling at the monastery of Anāthapiṇḍika in Jeta's Grove near Sāvattṭhi.

81. Tatra kho Bhagavā bhikkhū āmantesi, “Bhikkhavo” ti, “Bhaddante” ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca: “Bhūtapubbaṃ bhikkhave devāsurasaṅgāmo samupabyūḷho ahosi. Atha kho bhikkhave Sakko Devānamindo deve Tāvattimse āmantesi, ‘Sace mārisā devanaṃ: saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim samaye dhajaggaṃ ullokeyyd1tha. Mamaṃ hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

There the Blessed One addressed the monks saying, “Monks”, and they responded, “Lord”, to the Blessed One. The Blessed One spoke as follows: “Monks, long ago, there was an array of a battle between the devas and the asuras. Then Sakka, the King of Devas, addressed the devas of Tāvattimsa saying, ‘If in you who have joined the battle there should arise fear, trembling, or terror (hair standing on end), just look at the crest of my banner, and of those who look at the crest of my banner, the fear, trembling or terror that would arise will disappear.

82. No ce me dhajaggaṃ ullokeyyātha, atha Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggaṃ

ullokayataṃ, yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā, lomahaṃso vā, so pahīyissati.

If you do not happen to look at the crest of my banner, watch then the crest of the General Pajāpati's banner, and of those who look at the crest of the General Pajāpati's banner, the fear, trembling or terror that would arise will disappear.

83. No ce Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha Varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

If you do not happen to look at the crest of the General Pajāpati's banner, watch then the crest of the General Varuṇa's banner, and of those who look at the crest of the General Varuṇa's banner, the fear, trembling or terror that would arise will disappear.

84. No ce Varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha Īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissatī ti.

If you do not happen to look at the crest of the General Varuṇa's banner, watch then the crest of the General Īsāna's banner, and of those who look at the crest of the General Īsāna's banner the fear, trembling or terror that would arise will disappear.

85. Taṃ kho pana bhikkhave Sakkassa vā Devānamindassa dhajaggaṃ ullokayataṃ, Pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ, Varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ, Īsānassa vā devarājassa dhajaggaṃ

ullokayatam, yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā,  
so pahīyethāpi, no pi pahīyetha.

Now, oh monks, in those that look up at the crest of the banner of Sakka, the King of Devas, or the banners of his Generals, Pajāpati, Varuṇa or Isāna, any fear, trembling or terror that would arise may or may not disappear.

86. Tam kissa hetu? Sakko hi bhikkhave Devānamindo avītarāgo avītadoso  
aātamoho, bhīru chambhī uttarasī palāyīti.

Why is that? Because Sakka, the King of Devas, oh monks, is not free from lust, not free from ill will, and not free from ignorance; he is subject to trembling, subject to terror, and subject to running away.

87. Ahañ ca kho bhikkhave evaṃ vadāmi, ‘Sace tumhākaṃ bhikkhave  
araññagatānaṃ vā rukkhamaḷagatānaṃ vā suññāgāragatānaṃ vā  
uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā, mameva tasmim  
samaye anussareyyātha:

But I say this to you: if, oh monks, when you have gone into a forest, to a foot of a tree or a secluded place, and if fear, trembling or terror should arise in you, just remember me at that time (as follows):

88. 'Iti pi so Bhagavā araham, sammāsambuddho, vijjācaraṇasampanno,  
sugato, lokavidū, anuttaro purisadammasārathi, satthā devamanussānaṃ,  
buddho, bhagavā ti.

‘Because of this the Blessed One is called the Worthy One, the Fully Enlightened One, One Fully Endowed with Vision and Conduct, One Who has Gone Rightly, the Knower of the Worlds, the Incomparable Leader of Men to be Tamed, the Teacher of Gods and Men, the Enlightened and the Blessed.’

89. Mamañ hi vo bhikkhave amussaratañ yañ bhavissati bhayañ vā chambhitattañ vā lomahañso vā, so pahīyissati.

Of you, monks who remember me, whatever fear, trembling or terror that would arise will disappear.

90. No ce mañ anussareyyātha, atha Dhammañ anussareyyātha:

If you do not remember me, then remember the Dhamma (as follows):

91. ‘Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko, ehipassiko, opaneyyiko, paccattañ veditabbo viññūhī ti.

‘The Dhamma of the Blessed One is well expounded, to be realized by oneself, gives immediate result, worthy of the invitation “Come and see”, fit to be brought to oneself, and to be realized by the wise each in his mind’

92. Dhammañ hi vo bhikkhave anussaratañ yañ bhavissati bhayañ vā chambhitattañ vā lomahañso vā so pahīyissati.

Of you, monks, who remember the Dhamma, whatever fear, trembling or terror that would arise will disappear.

93. No ce Dhammañ anussareyyātha, atha Saṃghañ anussareyyātha:

If you do not remember the Dhamma, then remember the Saṃgha (as follows):

94. ‘Suppatipanno Bhagavato sāvakaśaṃgho, ujuppaṭipanno Bhagavato sāvakaśaṃgho, ñāyappaṭipanno Bhagavato sāvakaśaṃgho sāmīcippaṭipanno Bhagavato sāvakaśaṃgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā; esa Bhagavato sāvakaśaṃgho āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇiyo, anuttaraṃ puññaṃ lokassa ti.

‘The Order of the disciples of the Blessed One has practiced the true way, the Order of the disciples of the Blessed One has practiced the straight way, the Order of the disciples of the Blessed One has practiced the way to Nibbāna, the Order of the disciples of the Blessed One has practiced the proper way. This Order of the disciples of the Blessed One that has these four pairs of persons, the eight kinds of individuals, is worthy of gifts, is worthy of hospitality, is worthy of offerings, is worthy of reverential salutation and is an unsurpassed field for merit for the world.’

95. Saṃghaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

Of you, monks, who remember the Saṃgha, whatever fear, trembling or terror that would arise will disappear.

96. Taṃ kissa hetu? Tathāgato hi bhikkhave Arahaṃ Sammāsambuddho vitarāgo vītadoso vītamoho, abhīru achambhī anutrāsī apalāyī ti.

Why is that? Because, oh monks, the Tathāgata who is worthy and fully enlightened, is free from lust, free from ill will, free from ignorance; he is without fear, without trembling, without terror and does not run away.

97. Ida-mavoca Bhagavā, idaṃ vatvāna Sugato; athāparaṃ etadavoca Satthā:

This the Blessed One said. The Accomplished One, the Teacher, having said this, furthermore spoke these words:

98. Araññe rukkhamūle vā, Suññāgāre va bhikkhavo, Anussaretha Sambuddhaṃ, Bhayaṃ tumhāka no siyā.

Oh monks, when in a forest or at the foot of a tree or at a secluded place, remember the Enlightened One. No fear will arise in you.

99. No ce Buddhaṃ sareyyātha, Lokajetthaṃ Narāsaḥhaṃ, Atha Dhammaṃ sareyyātha, Niyyānikaṃ sudesitaṃ.

If you do not remember the Buddha, the Chief of the World, the Leader of Men, then remember the Dhamma that leads to salvation and is well taught.

100. No ce Dhammaṃ sareyyātha, Niyyānikaṃ sudesitaṃ, Atha Saṃghaṃ sareyyātha, Puññakkhettaṃ anuttaraṃ.

If you do not remember the Dhamma that leads to salvation and is welltaught, then remember the Saṃgha, the unsurpassed field for merit.

101. Evaṃ Buddhaṃ sarantānaṃ, Dhammaṃ Saṃghaṃ ca bhikkhavo, Bhayaṃ vā chambhitattaṃ vā, Lomaḥsaṃso na hessati.

Thus, oh monks, in you who remember the Buddha, the Dhamma and the Saṃgha, fear, trembling or terror will never arise.



Dhajagga-suttataṃ Niṭṭhitaṃ.

End of Dhajagga Sutta.

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TỤNG NGÀY THỨ SÁU  
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### ⑧ ĀṬĀNĀṬIYA SUTTA

102. Appasannehi Nāthassa, Sāsane sādhusammate, Amanussehi caṇḍehi,  
Sadā kibbisakāribhi,

In order that the cruel non-human beings

103. Parisānaṃ catassannaṃ Ahimsāya ca guttiyā, Yaṃ desesi Mahāvīro,  
Parittaṃ taṃ bhaṇāma he.

(demons) and others who have no faith in the well-esteemed Dispensation of the Lord and who always do evil, may not injure the four congregations of people and to keep them from danger, the One of Great Courage preached this protective Sutta. Oh good people! Let us recite this Sutta.

104. Vipassissa ca namatthu, Cakkhumantassa sirīmato Sikhissa pi ca  
namatthu, Sabbabhūtānukampino.

Homage to the Vipassī Buddha, possessed of the eye of wisdom and splendor; homage to Sikhī Buddha, compassionate toward all beings.

105. Vessabhussa ca namatthu Nhātakassa tapassino, Namatthu Kakusandhassa Mārasenāpamaddino.

Homage to Vessabhū Buddha who has washed away all the defilements and who possesses good ascetic practices. Homage to Kakusandha Buddha who defeated the army of Māra.

106. Koṇāgamanassa namatthu, Brāhmaṇassa vusīmato; Kassapassa ca namatthu, Vip̐pamuttassa sabbadhi.

Homage to Koṇāgamana Buddha who had eradicated all evil and lived the holy life. Homage to Kassapa Buddha who had gotten free from all defilements.

107. Aṅgīrasassa namatthu, Sakyaputtassa sirīmato, Yo imaṃ Dhammaṃ desesi Sabbadukkhāpanudanaṃ.

Gotama the Buddha preached this doctrine which removed all suffering. Homage to this son of Sakyas (Gotama Buddha) from whose body emanated rays of light and who was glorious.

108. Ye cāpi nibbutā loke, Yathābhutaṃ vipassisuṃ, Te janā apisuṇātha, Mahantā vītasāraḍaṃ.

In this world, those who have extinguished all the heat of passions and who, through insight, have perceived things as they really are - these persons (Arahants) never slander, and are great and free from fear.

109. Hitaṃ devamanussānaṃ Yaṃ namassanti Gotamaṃ  
Vijjācaraṇasampannaṃ, Mahantaṃ vītasaradaṃ.

They pay homage to the Gotama Buddha who works for the benefit of gods and men, who is endowed with wisdom and perfect conduct, who is great and free from fear. (Let my homage be to those persons (Arahants) too.)

110. Ete caññe ca Sambuddhā Anekasatakoṭiyo, Sabbe Buddhāsamasamā,  
Sabbe Buddha mahiddhikā.

Those seven Buddhas and the other hundreds of crores of Buddhas - all these Buddhas are equal only to those who are unequaled, all these Buddhas have great power.

111. Sabbe dasabalūpetā, Vesārajjehu-pāgata, Sabbe te paṭijānanti,  
Āsabhaṃṭhanamuttamaṃ.

All these Buddhas are endowed with ten kinds of strength (power) and wisdom of fearlessness. All these Buddhas admit that they possess the lofty state of Eminence (i.e., Omniscience).

112. Sīhanādaṃ nadantete, Parisāsu visāradā, Brahmaccakkaṃ pavattenti,  
Loke appaṭivattiyaṃ.

These Buddhas, being fearless among the (eight kinds of) congregations, roar the lion's roar, and they set in motion in the world the Wheel of Dhamma which cannot be turned back.

113. Upetā Buddhadhammehi, Aṭṭhārasahi Nāyakā, Battimsa-lakkhaṇūpetā,  
Sītānubyañjanādhara.

These leaders of the world are endowed with 18 special qualities particular to the Buddhas. They possess 32 major marks and 80 minor marks of 'a great man'.

114. Byāmapabbhāya suppbhā, Sabbe te Munikuñjarā, Buddhā Sabbañño  
ete, Sabbe Khīṇāsava Jinā.

All these Best of Sages shine with surrounding halos; all these Buddhas are Omniscient. All these Buddhas are those whose defilements are extinguished, and they all are conquerors.

115. Mahāpabbhā mahātejā, Mahāpañña mahabbalā, Mahākāruṇikā dhīra,  
Sabbesaṇaṃ sukhāvahā.

These Buddhas possess a radiant light, mighty power, great wisdom and great strength, great compassion and unshakable concentration. They work for the happiness of all beings.

116. Dīpā nāthā paṭiṭṭhā ca, Tāṇā leṇā ca paṇinaṃ, Gatī bandhū mahassāsā  
Saraṇā ca hitesino.

They are, for beings, the islands, the lords, the supporting ground, the protectors, the shelters, the havens, the friends, the comforters, the refuges, and they seek welfare (for all beings).

117. Sadevakassa lokassa, Sabbe ete parāyaṇā; Tesāhaṃ sirasā pāde,  
Vandāmi purisuttame.

All these Buddhas are the dependable support for the world of gods and men. With respect, I bow my head at the feet of these Supreme Ones (Unsurpassed Men).

118. Vacasā manasā ceva Vandāmete Tathāgate, Sayane āsane ṭhane,  
Gamane cāpi sabbadā.

I pay homage to these Tathāgatas by words and by thoughts always-while I am lying down or sitting or standing or walking.

119. Sadā sukhena rakkhantu Buddhā santikarā tuvaṃ, Tehi tvaṃ rakkhito  
santo, Mutto sabbabhayehi ca.

May the Buddhas who are peacemakers protect you always and bring you happiness. Being protected by them, may you be free from all dangers.

120. Sabbarogā vinīmutto, Sabbasantāpavajjito, Sabbavera-matikkanto,  
Nibbuto ca tuvaṃ bhava.

May you be free from all disease, may all worry and anxiety avoid you. May you overcome all enmity and may you be peaceful.

121. Tesāṃ saccena sīlena Khantimettābalena ca, Tepi amhe-nurakkhantu  
Arogena sukhena ca.

By the power of their truthfulness, virtue, patience and loving-kindness, may those Buddhas protect us by helping us to be free from all disease and to be happy.

122. Puratthimasmim disābhāge, Santi bhuta mahiddhika ' Tepi amhe-nurakkhantu Arogena sukhena ca.

There are in the eastern direction (of Mount Meru) beings called Gandhabbas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

123. Dakkhivasmim disabhage, Santi devā mahiddhikā, Tepi amhe-nurakkhantu, Arogena sukhena ca.

There are in the southern direction (of Mount Meru) the divine beings called Kumbhaṇḍas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

124. Pacchimasmim disābhāge, Santi nāgā mahiddhikā, Tepi amhe-nurakkhantu Arogena sukhena ca.

There are in the western direction (of Mount Meru) Nāgas (divine serpents) who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

125. Uttarasmim disābhāge, Santi yakkhā mahiddhikā, Tepi amhe-nurakkhantu, Arogena sukhena ca.

There are in the northern direction (of Mount Meru) the divine beings called Yakkhas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

126. Puratthimena Dhataratṭho, Dakkhiṇena Virūḷhako, Pacchimena Virūpakkho, Kuvero uttaram disaṃ.

There is Dhatarat̥ṭha in the east, Virūlhaka in the south, Virūpakkha in the west, and Kuvera in the north.

127. Cattāro te Mahārājā, Lokapālā yasassino, Tepi amhe-nurakkhantu, Arogena sukhena ca.

These four mighty Kings are the protectors of the world and have large retinues. May they also protect us by helping us to be free from all disease and to be happy.

128. Ākāsaṭṭhā ca bhūmaṭṭhā, Devā nāgā mahiddhikā, Tepi amhe-nurakkhantu, Arogena sukhena ca.

There are deities who live in the sky and who are of mighty power, deities who live on the earth and who are of mighty power, and there are nāgas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

129. Iddhimanto ca ye devā, Vasantā idha Sāsane, Tepi amhe-nurakkhantu, Arogena sukhena ca.

There are deities of great power who live in (have faith in) this Dispensation. May they also protect us by helping us to be free from all disease and to be happy.

130. Sabbhītiyo vivajjantu, Soko rogo vinassatu, Mā te bhavantarāyā, Sukhī dīghayuko bhava.

May all calamities avoid you. May sorrow and disease be destroyed. May there be no dangers to you. May you have happiness and a long life.

131. Abhivādanasīlissa, Niccam vuddhāpacāyino, Cattāro dhammā  
vaḍḍhanti: Āyu vaṇṇo sukham balaṃ.

For him who has the habit of paying homage and who always respects the elders, four things increase, namely, life span, beauty, happiness and strength.

Āṭānāṭiya -suttam Niṭṭhitam.

End of Āṭānāṭiya Sutta.

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## 9 AṄGULIMĀLA SUTTA

132. Parittam yaṃ bhaṇantassa, Nisinnatṭhanadhovanaṃ, Udakampi  
vināseti, Sabba-meva parissayaṃ.

Even the water with which the seat of one who recites this protective Sutta is washed, destroys all calamities.

133. Soṭṭhinā gabbhavuṭṭhānaṃ, Yaṃ ca sādheti taṅkhaṇe,  
Therassaṅgulimālassa, Lokanāthena bhāsitaṃ, Kappaṭṭhāyima mahātejaṃ,  
Parittam taṃ bhaṇāme he.



This Sutta also brings about an easy delivery for expectant mothers at the very moment it is recited. Oh good people! Let us recite this protective Sutta delivered by the Lord of the world to the Venerable Aṅguliāla, which has great power and lasts for the entire world cycle.

134. Yatohaṃ, bhagini, ariyāya jatiya jāto, nābhijānāmi saūñcicca pāṇaṃ jīvitā voropetā, Tena saccena sotthi me (or te?) hotu, sotthi gabbhassa.

Oh, sister! Ever since I was reborn in this Noble Birth, I do not remember intentionally taking the life of a being. By this utterance of truth, may there be comfort to you and to the child in your womb.

Aṅgulimāla-suttaṃ Niṭṭhitam.

End of Aṅgulimāla Sutta.

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## ❶ BOJJHAṄGA SUTTA

135. Saṃsāre saṃsarantānaṃ, Sabbadukkhavināsaṇe, Satta dhamme ca Bojjhaṇṇe, Mārasenāpamaddane,

Having known by way of experience the seven

136. Bujjhivā ye cime sattā, Tibhavā muttakuttamā, 1 Ajāti-majarābyādhim, Amataṃ nibbayaṃ gatā.

kinds of Dhamma called Factors of Enlightenment which destroy all sufferings of beings who wander through this samsāra (round of rebirths) and which defeat the army of Māra, the Evil One, these excellent persons were liberated from the three kinds of existence. They have reached (lit. gone to) Nibbāna where there is no rebirth, ageing, disease, death and danger.

137. Evamādiguṇūpetam, Anekaguṇasaṅgham, Osadhañ ca imaṃ mantam,  
Bojjhaṅgañ ca bhaṇāma he.

Oh good people! Let us recite this Bojjhaṅga Sutta which is endowed with the aforementioned attributes, which gives not a few benefits and which is like a medicine and a mantra.

138. Bojjhaṅgo satisaṅkhato, Dhammānaṃ vicayo tathā, Vīriyaṃ pīti  
passaddhi, Bojjhaṅga ca tathāpare,

These seven Factors of Enlightenment, namely; mindfulness, investigation of Dhammas, effort (or energy), zest, tranquility, concentration and equanimity, which are well-expounded by the All Seeing Sage, promote, when practiced

139. Samādupekkhā bojjhaṅgā, Sattete Sabbadassinā Muninā  
sammadakkhātā Bhāvitā bahulikatā.

repeatedly, penetration of the Truth, cessation of suffering and knowledge of the Path. By this utterance of truth, may there always be happiness for you.

140. Samvattanti abhiññāya, Nibbānāya ca bodhiyā, Etena saccavajjena,  
Sotthi te hotu sabbadā.

141. Ekasmim samaye Nātho, Moggallānañ ca Kassapañ, Gilāne dukkhite disvā, Bojjhaṅge satta desayi.

Once when the Lord saw Moggallāna and Kassapa being unwell and suffering, he preached the seven Factors of Enlightenment.

142. Te ca taṃ abhinanditvā, Rogā muccim̐su taṅkhane. Etena saccavajjena, Sotthi te hotu sabbadā.

They, having rejoiced at the discourse, immediately were freed from the disease. By this utterance of truth, may there always be happiness to you.

143. Ekaḍā Dhammarājā pi, Gelaṇṇenābhipīḷito, Cundattherena taṃ yeva, Bhaṇapetvāna sādaraṃ.

Once when the King of the Dhamma was oppressed by disease, he had the Venerable Cunda recite the discourse respectfully, and having rejoiced at the discourse was immediately

144. Sammoditvāna ābādhā, Tamhā vuṭṭhāsi thānaso. Etena saccavajjena, Sotthi te hotu sabbadā.

cured of the disease. By this utterance of truth, may there always be happiness to you.

145. Pahīna te ca ābādhā, Tiṇṇannam pi Mahesinaṃ, Maggahatā kilesāva, Pattānuppatti-dhammataṃ. Etena saccavajjena, Sotthi te hotu sabbadā.

The diseases of the three Great Sages that were eradicated reached the stage of never occurring again like the mental defilements eradicated by the Path. By this utterance of truth, may there always be happiness to you.

Bojjhaṅga-suttaṃ Niṭṭhitaṃ.

End of Bojjhanga Sutta.

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## □ PUBBAṆHA SUTTA

146. Yaṃ dunnimittaṃ avamaṅgalaṃ ca, Yo cāmaṇāpo sakuṇassa saddo,  
Pāpaggaho dussupinaṃ akantaṃ, Buddhānubhāvena vināsa-mentu.

Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they go to nothing by the power of the Buddha.

147. Yaṃ dunnimittaṃ avamaṅgalaṃ ca, Yo cāmaṇāpo sakuṇassa saddo,  
Pāpaggaho dussupinaṃ akantaṃ, Dhammānubhāvena vināsa-mentu.

Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they go to nothing by the power of the Dhamma.

148. Yaṃ dunnimittaṃ avamaṅgalaṃ ca, Yo cāmaṇāpo sakuṇassa saddo,  
Pāpaggaho dussupinaṃ akantaṃ, Saṃghanubhāvena vināsa-mentu.

Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they go to nothing by the power of the Saṃgha.

149. Dukkappattā ca niddukkhā, Bhayappattā ca nibbayā, Sokappattā ca nissokā, Hontu sabbe pi pāṇino.

May all suffering beings be free from suffering. May all fear-struck beings be free from fear. May all grief-stricken beings be free from grief.

150. Ettāvatā ca amhehi Sambhataṃ, puññasampadaṃ, Sabbe devānumodantu, Sabbasampattisiddhiyā.

For the acquisition of all kinds of happiness, may all deities rejoice in the accomplishment of merit which we have thus acquired.

151. Dānaṃ dadantu saddhāya, Sīlaṃ rakkhantu sabbadā, Bhāvanābhiratā hontu, Gacchantu devatāgatā.

May you all practice charity with faith (in the Triple Gem). May you always keep moral precepts. May you all rejoice in mind-development. May the deities who have come (to the recitation) go back (to their homes).

152. Sabbe Buddhā balappattā, Paccekānañ ca yaṃ balaṃ, Arahantānañ ca tejena, Rakkhaṃ bandhāmi sabbaso.

By the power of those Buddhas who possessed great physical and intellectual strength, and of the Pacceka Buddhas and of the Arahants, I create protection for all times.

153. Yaṃ kiñci vittaṃ idha vā huraṃ vā, Saggesu vā yaṃ ratanaṃ paṇītaṃ,  
Na no samaṃ atthi Tathāgatena. Idam pi Buddhhe ratanaṃ paṇītaṃ, Etena  
saccena suvatthi hotu.

Whatever treasures there be either here or in the world beyond, or whatever  
precious jewel is in the world of the deities, there is none equal to the  
Accomplished One. In the Buddha is this precious jewel. By this utterance of  
truth, may there be happiness.

154. Yaṃ kiñci vittaṃ idha vā huraṃ vā, Saggesu vā yaṃ ratanaṃ paṇītaṃ,  
Na no samaṃ atthi Tathāgatena. Idam pi Dhamme ratanaṃ paṇītaṃ, Etena  
saccena suvatthi hotu.

Whatever treasures there be either here or in the world beyond, or whatever  
precious jewel is in the world of the deities, there is none equal to the  
Accomplished Dhamma. In the Dhamma is this precious jewel. By this  
utterance of truth, may there be happiness.

155. Yaṃ kiñci vittaṃ idha va huraṃ va, Saggesu va yaṃ ratanaṃ paṇītaṃ,  
Na no samaṃ atthi Tathāgatena. Idam pi Saṃghe ratanaṃ paṇītaṃ, Etena  
saccena suvatthi hotu.

Whatever treasures there be either here or in the world beyond, or whatever  
precious Jewel is in the world of the deities, there is none equal to the  
Accomplished Saṃgha. In the Saṃgha is this precious jewel. By this  
utterance of truth, may there be happiness.

156. Bhavatu sabbamaṅgalaṃ, Rakkhantu sabbadevatā, Sabba-  
Buddhānubhāvena, Sadā sukhī bhavantu te.

May there be all blessings. May all deities give protection. By the power of all Buddhas, may all beings be happy.

157. Bhavatu sabbamaṅgalaṃ, Rakkhantu sabbadevatā, Sabba-Dhammānubhāvena, Sada sukhī bhavantu te.

May there be all blessings. May all deities give protection. By the power of all Dhammas, may all beings be happy.

158. Bhavatu sabbamaṅgalaṃ, Rakkhantu sabbadevatā, Sabba-Saṃghānubhāvena, Sadā sukhī bhavantu te.

May there be all blessings. May all deities give protection. By the power of all Saṃghas, may all beings be happy.

159. Mahākāruṇiko Natho, Hitāya sabbapāṇinaṃ, Pūretvā pāramī sabbā, Patto sambodhi-muttamaṃ. Etena saccavajjena, Sotthi te hotu sabbadā.

The Lord who is possessed of Great Compassion fulfilled all the Perfections for the benefit of all beings and reached the highest state as the Fully Enlightened One. By this utterance of truth, may there always be happiness for you.

160. Jayanto bodhiyā mūle, Sakyānaṃ nandivaḍḍhano, Eva-meva jayo hotu, Jayassu jayamaṅgale.

That joy-enhancer of the Sakyas was victorious at the foot of the Tree of Enlightenment. Even so, may there be victory. May you attain joyous victory.

161. Aparājita-pallaṅke, Sīse puthuvipukkhale, Abhiseke sabba-Buddhānaṃ Aggappatto pamodati.

That joy-enhancer of the Sakyas rejoices having reached the highest state at the spot which is undefeatable, the best on the earth, and the consecration place of all Buddhas.

162. Sunakkhattaṃ sumaṅgalaṃ, Suppabhātaṃ suhuṭṭhitaṃ, Sukhaṇo, sumuhutto ca, Suyiṭṭhaṃ brahmacārisu.

On the day meritorious deeds are performed, the stars are auspicious, blessings are auspicious, daybreak is auspicious, waking is auspicious, the moment is auspicious, and the time is auspicious. Offerings made to the holy ones on such a day are well-offered.

163. Padakkhiṇaṃ kāyakammaṃ, Vācākammaṃ padakkhiṇaṃ, Padakkhiṇaṃmanokammaṃ, Paṇīdhi te padakkhiṇe.

On such a day all bodily actions are felicitous, all verbal actions are felicitous, and all mental actions are felicitous. These three kinds of action are established in felicity.

164. Padakkhiṇāni katvāna, Labhantatthe padakkhiṇe, Te atthaladdhā dukhitā, Virūḷhā Buddhasāsane, Arogā sukhitā hotha, Saha sabbehi ñātibhi.

People do good actions and therefore get good results. Having obtained good results and growth in the Dispensation of the Buddha (Buddha sāsana), may you have bliss, be free from disease and be happy together with all your relatives.



Pubbaṇha-suttaṃ Niṭṭhitam.

End of Pubbaṇha Sutta.

PARITTAPĀḲI NIṬṬHITĀ

END OF PARITTA TEXT

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